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1. *Journal of Management Studies*, 1996, 33, 1, 1-14.





HELPS TO PRAYER AND HOLY LIVING

For Church People who have little spare time.

IN TWO PARTS:

I. PRAYER. II. HOLY COMMUNION.

BY

RICHARD SEYMOUR, M.A.

RECTOR OF KINWARTON: HONORARY CANON OF WORCESTER.

'I will wash my hands in innocency, O LORD: and so will I go
to Thine altar.' PSALM xxvi. 6.

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PREFACE.

IN PREPARING the following pages, I have not hesitated to use freely the well-known and very precious writings of Bishops Ken, Wilson, Jeremy Taylor, and other revered teachers and benefactors of the Church of England, more particularly of the two first-named. But I have not thought it necessary, except in a few places, to put their names to the words borrowed from them.

R. S.

Lent, 1870.

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HOW TO USE THIS BOOK.

1. Those who come seldom to the Holy Communion, that is, not more than six or eight times in the year, are advised to use a part of the book every day in the week before they Communicate; for which purpose they may divide it thus:—

Monday . .	The Institution . .	pages 3 to 8
Tuesday . .	Necessity of Preparation . .	9 „ 12
Wednesday . .	‘Do I love God?’ . .	„ 12 „ 20
Thursday . .	‘Do I love my Neighbour?’ . .	„ 20 „ 28
Friday . .	Humiliation, Confession, and Prayer . .	„ 30 „ 36
Saturday . .	Repeat . .	„ 3 „ 8

2. Those who Communicate more frequently, that is, monthly, are recommended to use on the previous

Thursday	pages 11 to 20
Friday	„ 20 „ 28
Saturday	„ 30 „ 36

and the whole four times in the year, viz. at Christmas, Easter, Whitsuntide, and Michaelmas.

3. Those who Communicate weekly should use on Friday and Saturday the parts which they find most useful to them, *using the whole four times in the year.*

When once the book is mastered, its use, especially of the helps to Self-examination, will not be found long; in no case more than about ten minutes. No preparation can be earnest and real which is much shorter than that.

DUTY OF COMMUNICATING.

THE duty of every Christian person to communicate, *that is*, to receive the Lord's Supper, provided they are of proper age, and have been confirmed, is plain from this, that JESUS CHRIST HAS COMMANDED IT. Christians have always believed that when our Blessed Lord instituted this holy Sacrament, and said, 'Do this in remembrance of Me,' the institution and the command were intended for all His people: not only for the holy Apostles, but also for all who in their days believed and were baptized; and, afterwards, not for the bishops and clergy of the Church only, but also for all baptized Christians.

Just as under the Old Testament God appointed solemn ordinances by which people might be *admitted* into covenant with Him, and *preserved* in that covenant, viz. Circumcision and the Feast of the Passover, so under the New Testament, which is the Gospel dispensation, He has appointed two holy ordinances or SACRAMENTS for the same purpose, viz. BAPTISM and the LORD'S SUPPER: BAPTISM, by which a new life from Heaven is first given to the soul; and the LORD'S SUPPER, by which

that better life is preserved and grows. And as no one is a Christian, nor can hope to be saved by Jesus Christ until he has been baptized; so no baptized person, who is no longer a child, can lead a Christian life and enjoy true fellowship with his Lord and Saviour, if he does not partake of that other Sacrament, which the Lord Jesus Christ ordained in memory of His most precious death. If an Israelite neglected to keep the Passover, God said, 'that soul shall be cut off from the congregation of Israel' (*Exodus* xii. 19, *Numbers* ix. 13); equally plain it is that the Christian, who wilfully neglects this holy Sacrament, cuts himself off from the congregation of Christ's faithful people: Jesus Christ says, 'Do this in remembrance of Me,' but he does it not.

Great is the sin and great the loss of such persons. Every good Christian should pray for them that they may see how dangerous their condition is, and may have grace given them to repent. On the other hand great is the gain and great the privilege of those who set a true value on this holy Sacrament, and faithfully and rightfully partake of it. The benefit to their souls is greater than words can tell. But *truly to value* this holy Sacrament, and *faithfully and rightfully to partake of it*, this is the difficulty. To do so, as every sincere Christian

may and ought, requires much consideration, great pains, and earnest prayers. Some helps toward this may, it is hoped, be found by considering:

I. What Jesus Christ and His holy Apostles have said concerning it.

II. The necessity and the means of preparing ourselves for it.

III. How all may devoutly receive it.

IV. How to hold fast the benefits which we receive thereby.

I.

WORDS OF THE LORD JESUS CHRIST AND OF THE APOSTLE ST. PAUL CONCERNING THIS HOLY SACRAMENT.

It is well, in preparing for the Sacrament, to read sometimes the following words of Holy Scripture, and still better to read them *on our knees*, lifting up our hearts to heaven and saying,

O LORD JESUS CHRIST Who of Thy great love to us hath instituted this Sacrament of Thy grace, this Memorial of thy Love; help me, unworthy though I am, reverently to approach it. Enlighten my understanding, increase my faith, and what I cannot understand help me nevertheless to believe.

How can we better hope to get into our hearts true thoughts of this Holy Sacrament than by fixing in our minds the words of Jesus Christ himself and his inspired Apostle concerning it?

‘Jesus said unto them, I am the Bread of Life; he

that cometh to Me shall never hunger; and he that believeth in Me shall never thirst.

‘Verily, verily, I say unto you, He that believeth on Me hath everlasting life.

‘I am that bread of life.

‘Your fathers did eat manna in the wilderness and are dead.

‘This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

‘I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give him is My Flesh, which I will give for the life of the world.

‘The Jews therefore strove among themselves, saying, How can this man give us His Flesh to eat?

‘Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.

‘Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day.

‘For My flesh is meat indeed; and My blood is drink indeed; He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him.

‘As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me.

‘This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread, shall live for ever.

‘And when some of His disciples said,

‘This is a hard saying; who can hear it? Jesus said,

‘It is the Spirit that quickeneth ; the flesh profiteth nothing : the words that I speak unto you, they are spirit, and they are life.’—*St. John* vi. 35, 47–58, 60, 63.

The Institution.

‘And as they were eating, JESUS took bread, and blessed it, and brake it, and gave it to the disciples ; and said, Take, eat ; this is My Body, which is given for you ; do this in remembrance of Me. Likewise, also He took the cup, after supper, and when He had given thanks, He gave it to them, saying, Drink ye all of it ; and they all drank of it. And He said unto them, This is My Blood of the new Testament, which is shed for many : This cup is the new Testament in My Blood, which is shed for you, . . . for many, for the remission of sins.’—*St. Matthew* xxvi. 26–30 ; *St. Mark* xiv. 22–26 ; *St. Luke* xxii. 19, 20.

So also St. Paul.

‘I have received of the LORD that which I also delivered unto you, That the LORD JESUS, the same night in which he was betrayed, took bread ; and when He had given thanks, He brake it, and said, Take, eat : this is My Body which is broken for you ; This do in remembrance of Me.

‘After the same manner also He took the cup, when he had supped, saying, This cup is the new Testament in My Blood ; This do ye, as oft as ye drink it, in remembrance of Me.’—*1 Cor.* xi. 23–25.

And the same Apostle says :

‘The cup of blessing which we bless, is it not the Communion of the Blood of CHRIST ? The Bread

which we break, is it not the Communion of the Body of CHRIST?'—1 *Cor.* x. 16.

And again :

'For as oft as ye eat this Bread, and drink this Cup, ye do shew the LORD's death till He come.'—1 *Cor.* xi. 26.

Thoughts of a humble communicant after reading these words of Jesus Christ and his Apostle :—

All glory be to Thee, my LORD and my SAVIOUR, who at Thy last Supper didst thus ordain this holy Sacrament; the Sacrament and Feast of Thy Love!

It was for the continual remembrance of Thy most precious Death, O blessed JESUS, and of the benefits which we receive thereby, that Thou wast pleased to ordain this holy Service. It was to quicken our dull memories, and to impress Thy Love deep on our souls, that Thou didst institute this blessed Sacrament, and didst also command us, 'Do this in remembrance of Me.'

But not only to quicken our memories; for didst Thou not say of the Bread broken in this holy Sacrament, 'Take eat: this is My Body;' and of the wine poured into the cup, 'Drink ye all of this: This is My Blood'? Didst Thou not say, 'My Flesh is Meat indeed,' and '*My Blood is Drink indeed:*' and 'he that *eateth My Flesh* and drinketh My Blood

dwelleth in Me, and I in him'? Ah! blessed JESUS! this is indeed something more: for thus Thou hast commanded us, not only to quicken our memories, which may otherwise forget Thy Love in dying for us; but also to feed and nourish our souls with new supplies of Grace, new Life, new Love, new Strength, enabling us to 'dwell in Thee, and Thou in us,'—Thou from whom alone cometh all Grace, all Love, all Life, all Strength!

All Glory, therefore, be to Thee most Gracious LORD, Who under the outward and visible part, the Bread and Wine, things easily prepared, both which Thou hast commanded to be received, dost communicate to our souls the mystery of Divine Love, the inward and invisible Grace, Thy own most blessed Body and Blood, which are verily and indeed taken and received by the faithful in this holy Feast.

But how the Bread and Wine became *Thy Body and Thy Blood*: How Thou canst give us *Thy Flesh to eat and Thy Blood to drink*: How *Thy Flesh is meat indeed and Thy Blood is drink indeed*: How *he that eateth Thy Flesh and drinketh Thy Blood, dwelleth in Thee, and Thou in him*: How *he shall live by Thee, and be raised up by Thee to life Eternal*—(*St. John vi. 54*), I cannot understand; but I firmly believe all that Thou hast said; and I

firmly rely on Thy Almighty Love to make good Thy word. I believe, O LORD, that *the Bread which we break* in this holy Sacrament is *the Communion* (or Communication) of Thy Body; and *the Cup of Blessing which we bless* is *the Communion* (or Communication) of Thy Blood (1 Cor. x. 16), and that Thou dost as really convey Thy Body and Blood to our souls by the Bread and Wine, as Thou didst Thy Holy Spirit by Thy breath to Thy disciples. —(*St. John xx. 22*); and therefore,

Most merciful LORD, help me, I humbly beseech Thee, duly to consider what I do in coming to Thy holy Table. Help me to see in this holy Sacrament the remembrance of my crucified SAVIOUR; in the Bread which is broken, His Body, scourged and bruised, wounded, and nailed to the Cross; and in the Wine poured out, His precious Blood shed for my sins; and though I am not worthy so much as to gather up the crumbs under Thy Table, yet grant me, gracious LORD, so to eat the Flesh of Thy dear Son JESUS CHRIST, and to drink His Blood, that my sinful body may be made clean by His Body, and my soul washed through His most precious Blood, and that I may evermore dwell in Him and He in me. Amen. Amen.

II.

THE NECESSITY, AND THE MEANS OF PREPARING
OURSELVES FOR IT.

1.—The words of JESUS CHRIST and of His Apostle clearly show that the receiving of the Blessed Sacrament is the most divine and solemn act of our religion; and every true Christian should earnestly endeavour to prepare his soul with the greatest pains he possibly can, before he approaches it. You should, therefore, consider what you are to do before receiving; what at the time of receiving; and what after receiving.

The Church is very plain in teaching us the great importance of this; she sets forth the great blessing and gain of a *right* receiving, and also the great danger and loss of a *wrong* receiving. For the encouragement and comfort of a right receiving she says:—

‘The benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament, for then we spiritually eat the flesh of CHRIST, and drink His blood; then we dwell in CHRIST, and CHRIST in us.’

And when she calls her communicants up to the holy Table, it is in these words:—

‘Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walk—

ing from henceforth in His holy ways; draw near with faith, and take this holy Sacrament to your comfort.'

And in her charity to our souls, she no less plainly warns us of the great sin and danger of a *wrong* receiving.

'The danger,' she says, 'is great, if we receive the same unworthily. For then we are guilty of the body and blood of CHRIST our Saviour; we eat and drink our own damnation, not considering the LORD's body; we kindle God's wrath against us; we provoke Him to plague us with divers diseases, and sundry kinds of death.'

But how shall we escape the danger of a *wrong* receiving? and how shall we take to ourselves the blessings of a *right* receiving? Merciful LORD! Thou hast not left us without a guide in this our difficulty. 'The SPIRIT and the Bride' (*Rev.* xxii. 17) both come to our help. The HOLY SPIRIT says, 'Let a man examine himself, and so let him eat of that bread and drink of that cup.'—1 *Cor.* xi. 28.

And the Church says:—

'Judge therefore yourselves, brethren, that ye be not judged of the LORD; repent you truly for your sins past; have a lively faith in CHRIST our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be *meet partakers* of these holy mysteries.'

Prayer for a fit preparation.

O most merciful SAVIOUR, who hast ordained this holy Sacrament in memory of Thy most precious death, and also to feed and renew my weak and sinful soul by the spiritual food of Thy most precious body and blood; Help me, unworthy though I am, worthily to approach Thy holy Table; save me from the sin and danger of coming unprepared; May Thy Holy Spirit assist me faithfully to examine both my life and my heart; and to search out all that is wrong in me: Give me a true sorrow and repentance for all my sins past; and grace utterly to forsake them, and to find mercy: LORD hear me, LORD help me for Thy own most precious merits. Amen. Amen.

2.—Having prayed to God to assist you in examining yourself, consider,

(1) How carefully and how strictly the Examination must be made, if it is to be of any use to you; for,

(2) You make it under the eye of God, before Whom your whole life past, and your whole heart, lies open. You may deceive others; you may deceive yourself; but you cannot deceive God. ‘Judge therefore yourself’ truly and honestly, ‘that you be not judged of the LORD.’

(3) Be sure that you have sins to confess, and to carry to your LORD for His mercy and pardon; for

‘if we say we have no sin, we deceive ourselves, and the truth is not in us.’

(4) Remember that your heart is by nature wicked and deceitful, slow to see the greatness of *its own sin*, unwilling to confess *all its sinfulness*; and therefore a true and honest examination of yourself requires great resolution and great pains.

It will be well, therefore, in the course of your examination, often to lift up your heart to God and say,

‘Try me, O God, and search the ground of my heart; prove me and examine my thoughts;

‘Look well if there be any way of wickedness in me; and lead me in the way everlasting.’
Psalm cxxxix. 23, 24.

Method of examining ourselves.

When the Church says,

‘Search and examine your consciences, so that ye may come holy and clean to such a Heavenly Feast, . . . and be received as worthy partakers of that holy Table;’ she adds, ‘the way and means thereto is; First, “to examine your lives and conversation by the rule of God’s commandments.”’

As the LORD JESUS taught:—

‘If thou wilt enter into life, keep the commandments.’—*St. Matt. xix. 17.*

And again JESUS said:—

‘Thou shalt love the LORD thy GOD with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbour as thyself.’—*St. Matt. xxii. 37-39.*

The questions, therefore, which you have to ask yourself are these:—

‘Do I love GOD as the LORD JESUS CHRIST commanded me to love Him?’

‘Do I love my neighbour as myself?’

3.—Before you can answer these questions you must examine yourself; and what follows is intended to help you in doing this. You should therefore ask yourself:—

I. Do I love God?

1. ‘Thou shalt have none other Gods but Me.’

‘My duty towards God is to believe in Him, to fear Him, and to love Him,’ &c.—*Church Catechism.*

How can I answer this question without considering who God is, and why I ought to love Him?

Is He not the GOD of the Gospel as well as of the Law? Has He not made Himself known to me as

The FATHER who hath made me;

The SON who hath redeemed me;

The HOLY GHOST who sanctifieth me?

Must I not then take into account the love of God, as seen in the birth, the life on earth, the sufferings, the death, the burial, the resurrection, and the ascension of His only-begotten SON, my SAVIOUR? For He it was who 'loved me and gave Himself for me,' to save me from perishing and to bring me to the glory and blessedness of Heaven?

How do I return this great love? How does it affect my heart?

Do I believe in God, and think of Him, as His holy Word represents Him?

Do I see Him in His *works*? in the beauties of His creation? in the sun and moon and stars of Heaven? in the trees, the fruits, the flowers, and the many other beautiful things of the earth?—*Psalms* xix. 1-6; cxlv. 10.

As I behold these things, do I think of God Who made them?

Do I believe that He not only gave me my life, but also keeps me alive from day to day? that He sees me and hears me? and do I try to think, to speak, and to do all things as in His sight?

Above all, does His love, in redeeming me from sin and from death, make me love Him?

Am I truly thankful that I was born in a Christian land; baptized; taught the Faith of CHRIST; preserved from falling away; or, when I have fallen, brought back as a lost sheep by the Good Shepherd?

Do I think as I should of my Heavenly Father's patience in so often bearing with my sins? His *mercy in pardoning them*?

What is my love towards God in return for such great love towards me ?

When I am tempted to sin, does my fear of offending Him keep me safe ?—*Genesis xxxix. 9.*

When I am in difficulties, do I rely upon His promises, and trust Him ?—*St. Matt. vii. 25–34.*

When I am afflicted, do I try always to submit myself to His will ?—*St. Matt. xxvi. 39–44.*

Do I not, on the contrary, often murmur and complain ?

Do I not often wish that things were different from what God has ordered them ?

Do I not often forget His infinite love, His great and loving promises ?

After each commandment, think of the particular ways in which you have broken it, and say,

LORD, I have sinned in this, grievously sinned ; have mercy upon me and forgive me.

2. ‘Thou shalt not make to thyself any graven image . . . thou shalt not bow down to them nor worship them.’

‘My duty towards God is to believe in Him, to fear Him and to love Him, with all my heart, with all my mind, with all my soul and with all my strength’ . . . to put my whole trust in Him.—*Ch. Cat.*

I believe in God ; I fear Him ; I love Him ; but is it *with all my heart* ?

Must I not confess, ‘O LORD GOD, other lords be-

sides Thee have had dominion over me'?—*Isaiah* xxvi. 13.

The love of money (1 *Tim.* vi. 10; *Coloss.* iv. 5);

The love of praise (*St. John* xii. 43);

The love of pleasure (2 *Tim.* iii. 4).

How often have I made these my gods, and gone and served them! And has not the fear of man often had more power over me than the fear of God? Have I not sometimes feared to offend a fellow-creature by something which I ought to have said or done for God, and so have offended God by leaving it unsaid or undone?

Have I not thus disobeyed, and ungratefully dishonoured God by letting something else take His place in my heart?

[See Part I. against Cowardice in Religion.]

LORD, I have sinned in this, grievously sinned, &c.

3. 'Thou shalt not take the name of the LORD thy God in vain.'

'My duty towards God is to honour His holy Name and His Word.'—*Ch. Cat.*

How have I treated His holy Name and His Word? Every day do I pray, 'Hallowed be Thy Name?' Do I myself hallow Thy Name, by loving, fearing, honouring It? If I have not taken God's Name in vain by common swearing, or by a false oath, have I not sometimes used it lightly, thoughtlessly, and without proper reverence? Have I *broken no promise made in His Name?*

And how have I treated His holy Word? When it is read, or preached, do I hear it humbly and gladly? Do I lay it up in my heart, and apply it to my life? Do I read it as often as I might? Have I a rule by which to read it? and do I keep my rule? Have I never made a jest of something in God's Word? never jested about holy things?

LORD, I have sinned in this, grievously sinned, &c.

4. 'Remember that thou keep holy the Sabbath day. . . '

'My duty towards God is to worship Him; to give Him thanks; and to serve Him truly all the days of my life.'—*Ch. Cat.*

How have I kept the Lord's Day, the Christian's happy day of rest, and of solemn worship? Have I kept myself, as far as possible, from my usual work? Have I gone as regularly as I might to God's house for public worship? And when I could not go there, have I been careful to say my prayers at home, and to read the Bible, and the writings of good men?

And when in church, have I remembered my SAVIOUR's promise to be present with those who meet together in His Name?

Do I begin the service with a sincere prayer for the help of the HOLY SPIRIT? and do I take my proper part in the prayers and praises; responding where I ought to respond, kneeling humbly when I ought to kneel, and listening attentively to the reading and preaching of God's word?

Have I gone regularly to the Lord's Table? so regularly as to show the value I set upon His holy Sacrament?

Have I taken my part in the giving of alms for works of piety and charity, giving much, or little, according to my ability; but always, if possible, giving something?—*Deut.* xvi. 16; *2 Cor.* viii. 12.

Have I, as far as I could, observed the Church's other holy days? and have I in some way publicly or privately denied and humbled myself on her appointed days and seasons of fasting and humiliation?

[See Part I., Good Friday.]

Do I love God's House and God's Holy Days?—*Psalms* lxxxiv., cxxii., xlii. 4.

Do I never neglect my daily private prayers? And do I keep in mind the promise of my baptism, to 'keep God's Holy Will and Commandments, and to serve Him truly all the days of my life'?

LORD, I have sinned in this, grievously sinned, &c.

Prayer.

O Great and most Glorious God, Who knowest me better than I know myself, and hast commanded me to love and serve Thee; I have examined my love towards Thee, and I desire to confess to Thee my great unworthiness. *Thou badst me love Thee with all my heart,*

and all my mind, and all my soul, and all my strength; and Thou hast a right to require this from me; for Who, but Thou, gave me these powers to love and serve at all; and what love can be compared to that which made Thee become my FATHER, my REDEEMER, my SANCTIFIER?

I have examined my ways, and I find much, very much to shame and grieve me: I have not believed in Thee, nor feared Thee, nor loved Thee, nor trusted in Thee, as I ought to have done: I have not honoured Thy holy Name and Thy Word, nor worshipped and served Thee, as I ought; and if my own heart condemns me, how much more must Thou, O God, condemn me: for Thou art greater than my heart and knowest all things: O most gracious FATHER, how infinite is Thy love, for Thou knowest me as no one else doth! My dearest friend knows not all my wickedness; but Thou knowest it all, and yet Thou still lovest me! Again and again have I broken my promises to Thee; gone back to the sins which I prayed Thee to forgive, and which I promised to do no more; and still Thou art patient with me; still art ready to forgive me! O grant me a deep and true repentance; let Thy Holy Spirit renew and cleanse, sanctify and amend, my heart; that my sorrow for my offences

may not pass away without my loving Thee, more truly, more faithfully, and that my love to Thee may be henceforth more worthy of Thy tender, patient, and enduring love to me.

Grant this, most merciful Father, I most humbly beseech Thee, for JESUS CHRIST my SAVIOUR'S sake. Amen.

4.

II.—Do I love my Neighbour?

If I fail, as alas I do very grievously, in my love and my duty towards God, great reason have I to fear that I also fail very grievously in my love and my duty towards my neighbour.

5. 'Honour thy father and thy mother,' &c.

'My duty towards my Neighbour is to love him as myself, and to do unto all men as I would they should do unto me. To love, honour, and succour my father and mother. To honour and obey the Queen, and all that are put in authority under her; to submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters.'—*Ch. Cat.*

If a Child.—Have I been wanting in my duty to my father or my mother, by not loving them, or

showing them due respect, or by disobeying them? Have I used disrespectful words to them? Have I been impatient with them? Have I ever been dishonest towards them? ever deceived them? Have I never wasted money, or other things with which they have trusted me? Have I helped them as far as I could, in their necessities, and tried to make their burthens lighter?—*Eph. vi. 1-3.*

If a Parent.—Have I taken care that my children should be soon baptized, and early instructed in the Christian Faith and Duty? Have I tried to give them early impressions of the fear and love of God? Have I taught them both by advice and my own example, to go regularly to Church and to the holy Sacrament? Have I neglected to correct them? or been too severe in correcting them? Have I been careful that no words of mine, nor anything bad in my example, should ever corrupt, or lead them wrong? Have I been watchful to make them modest one with another, and to guard them from temptations dangerous to the purity and innocence of their childhood?—*Eph. vi. 4.*

If a Servant.—Have I disobeyed my master or mistress, or been wanting in industry? Have I injured or destroyed their property through carelessness, or neglect, or suffered others to injure them? Have I ever stolen from them, or given anything away without their knowledge? Have I betrayed their confidence by tale-bearing?—*Eph. vi. 5-8.*

If a Master or Mistress.—Have I neglected to take proper care of my servants? Do I assist them as far I can, to go to public worship and to the holy Com-

munion? Am I always just and fair towards them, and do I never overburden them with work?—*Eph.* vi. 9.

If a Husband or Wife.—Do I keep my marriage vows? nor ever fail in love, kindness, obedience or duty? Have I never used angry, hard words? never neglected the comfort of my wife,—or husband?

If a Sponsor.—Do I try to see that my god-children are brought up in a Christian way? Do I pray for them?

Do I always remember what is due to God's Minister, who is put in charge of my soul? Do I talk of him and speak to him with the respect which is due to his calling? and do I pray for him?—*Thess.* v. 12; *Heb.* xiii. 17, 18.

LORD, I have sinned in this, grievously sinned, &c.

6. 'Thou shalt do no murder.'

'My duty is to love him as myself; to hurt nobody by word or deed; to bear no malice nor hatred in my heart.'—*Ch. Cat.*

Have I not only abstained from actual murder, but also from violent anger? Have I never wished for any one's death, from hatred or malice, or for my own gain?—*St. John* iii. 15; *Eph.* iv. 26, 31, 32.

Have I revenged myself on any one by word or by deed, or desired revenge; and taken pleasure in the thought of it? or have I provoked others, quarrelled with them, challenged them? Have I borne malice against them, and refused to be reconciled to them?

Have I given way to a sullen temper, and to unkind thoughts of others? Have I ever through passion or impatience desired my own death?

Am I patient and merciful towards dumb animals?

Have I never tempted others to sins which kill the soul? Do I forgive others as my SAVIOUR charges me? (*St. Matt.* vi. 14, 15) and am I at this time in perfect charity with every one?

LORD, I have sinned, &c.

7. 'Thou shalt not commit adultery.'

'My duty is . . . to keep my body in temperance, soberness, and chastity.'—*Ch. Cat.*

Am I careful to preserve the purity of body and of soul which is here commanded?

Am I sober and temperate in my eating and drinking? Am I content to seek health and refreshment in my meat and drink? Do I never fall into the greediness of the glutton or the drunkard?

Do I remember that sloth and too much sleep often lead to sin?

Have I avoided places and company which tempt me to break this commandment?

Do I remember my high calling as 'a Member of CHRIST' and a 'temple of the HOLY GHOST' (1 *Cor.* iii. 16, 17; vi. 15–20), and do I treat myself with reverence for CHRIST's sake?

Have I carefully turned away from the temptations produced by pictures, tales, foolish talking, and

histories in books, or newspapers, which are likely to give me bad thoughts? Do I strive earnestly against such thoughts? Have I never encouraged them? If I have not sinned the heavier sins forbidden by this Commandment, have I not broken it by uncleanness of the eye, or the hand, or the mind?

Have I never tempted any one else to break this Commandment?

LORD, I have sinned in this, &c.

8. 'Thou shalt not steal.'

'My duty is to hurt nobody by . . . deed: to be true and just in all my dealings, to keep my hands from picking and stealing.'—*Ch. Cat.*

Have I been guilty of stealing, or defrauding, or in any way wronging, another in buying or selling: by an unfair bargain, or taking advantage of his ignorance?

Have I contracted debts without knowing how to pay them? When able to pay them, have I delayed to do so? Have I been unfaithful in my care of property committed to my trust?

Have I bought or received stolen goods?

(Whenever you have done an injustice to any one by defrauding him in his goods, or hurting his character, you must make restitution; and give the *best satisfaction* in your power; or else your repentance is not complete.—*St. Luke xix. 8.*)

Have I neglected or delayed, without sufficient cause, to make amends for my fault, when it was in my power to do so?

Have I never robbed God, by not giving according to my ability for the support of His Ministers and of public worship?—*Mal.* iii. 8.

Nor the Queen, by not paying in full my taxes?—*Rom.* xiii. 7.

Nor JESUS CHRIST and the poor, by not giving according to my power, to relieve their wants?—*St. Matt.* xxv. 45.

LORD, I have sinned, &c.

9. 'Thou shalt not bear false witness against thy neighbour.'

'My duty is to hurt nobody by word to keep my tongue from evil speaking, lying and slandering.'—*Ch. Cat.*

Do I feel as I ought the great sin of lying, especially when I not only hurt my own soul, but also do an injury to another?

Do I always speak the truth; and the whole truth, keeping nothing back?

Do I never judge my neighbour's acts or intentions rashly and unkindly? Nor say things of him which are likely to hurt his character?

Have I willingly listened to bad tales of another, and told them again to others without being sure of their truth? Have I never felt a pleasure in repeating such tales?

Have I never made a bad tale worse for others by

my way of repeating it? Never hurt my neighbour's peace by encouraging suspicions and bad reports of him?

LORD, I have sinned, &c.

10. 'Thou shalt not covet,' &c.

'My duty is . . . not to covet nor desire other men's goods, but to learn and labour truly to get my own living.'—*Ch. Cat.*

Do I keep in my mind my SAVIOUR's warning, to 'beware of covetousness'?—*St. Luke* xii. 15.

Do I remember that covetousness indulged in the heart leads on to stealing? (*Joshua* vii. 21) and envy to hatred and to murder?—*Genesis* xxxvii. 3, 5, 19.

Have I never indulged a desire for my neighbour's goods? Never grudged him the possession of them? Never taken pleasure in his losses?

Am I never jealous of any one in consequence of preference shown, or favours granted to him? Have I never envied or complained of my neighbour's good, either spiritual or temporal?

Have I never secretly wished the loss or ruin of any one's health, or credit, or life, or any thing 'that is his,' in order to my own profit or pleasure?

Do I try to keep a contented mind?—*Phil.* iv. 11.

LORD, I have sinned, &c.

Confession and Prayer.

Most Gracious God, who hast commanded me to love, not Thee only, Who art Love itself, but also my neighbour, my fellow creature, and above all my fellow Christian : I have examined Thy Commandments, which tell me how my love is to be shown, and I find myself grievously wanting : I have kept none of Thy Commandments so perfectly as I ought : and in many ways I have broken them.

I have not honoured and obeyed my elders and my superiors with the lowliness and reverence which is due to them :

I have not treated others with the patience, kindness, forgiveness, and charity which Thou requirest me to practise towards them ;

My temperance, soberness, and chastity will not bear to be tried by the holiness of Thy Law :

I have not exercised honesty and righteous dealing, nor rendered to all their due portion, so perfectly as I ought to do :

My words about others have often been rash and uncharitable :

Envy and discontent, pride and selfishness, have often been my masters :

And I know to my shame that I am far, very far, from showing to others the love with which

Thou commandest me to love them: And, O Gracious LORD, if I do not love my Christian brother as I ought to love him, then I know that I do not love Thee as I ought to love Thee.—1 *St. John* iv. 20, 21.

Have mercy upon me, most merciful FATHER: Forgive me the sins and faults which I know and acknowledge: Help me by Thy Holy Spirit to know myself still better, and to abhor more truly what is wrong in me: Give me grace to make amends so far as I can, for what I have done wrongly: Let me not be ashamed to confess my faults: to ask forgiveness of my neighbour, if I have injured him; and to give the best satisfaction in my power for any wrong that I may have done him: and grant me such a true and abiding repentance, that I may go to the holy Sacrament of my SAVIOUR's redeeming love, not to my harm, but to the comfort, pardon, healing and sanctification of my soul: All which I most humbly ask for JESUS CHRIST my SAVIOUR's sake. Amen.

If after examining yourself, and after humble confession and prayer to God, you find yourself troubled in mind, and have doubts about your being able to come with a good conscience to the holy Sacrament, then you may find help and comfort in the following *instructions of the Church*:—

‘ And because it is requisite that no man should come to the holy Communion, but with a full trust in God’s mercy, and with a quiet conscience ; therefore, if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God’s word, and open his grief; that by the ministry of God’s holy word, he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.’ (See the Exhortation, &c. and also ‘ the Visitation of the Sick.’)

In which observe, you may go and ‘ open your grief,’ either to your own Clergyman, or, if you prefer it, ‘ to some other discreet and learned Minister of God’s word.’ Although such private confession and absolution are not necessary to all Christians, many souls at all times have found comfort and peace in this way when they have failed to find it in any other.

The Church’s rule, ‘ *So many as intend to be partakers of the holy Communion shall signify their names to the curate, at least some time the day before* ’ (see Rubric, at the beginning of the Communion Service), makes this approach to your clergyman easy ; the going to him being ordered. This rule was probably intended, first, to guard the sacredness of the holy Communion from hasty and unprepared comers ; and, secondly, to preserve the thoughtless and presumptuous from the great sin and danger of communicating unworthily, as is explained in the Rubrics

CONFESSION AND PRAYER.

high follow. The clergy do not require this rule to be strictly kept; nor need they with communicants in general. But when any one comes to the holy Communion for the first time; or comes again after long neglect; or changes his parish or church; or when he has some scruple or doubt about his fitness to come; he ought to make known to the Curate (to him, i.e. who has the cure of souls) his purpose to communicate. This notice often leads to very useful and blessed intercourse between pastor and people; for it is still true that 'the priest's lips should keep knowledge; and they should seek the law at his mouth; for he is the Messenger of the LORD of Hosts.' —*Malachi* ii. 7.

5.

Humiliation, Confession, and Prayer.

'He that humbleth himself shall be exalted.'

'God resisteth the proud, but giveth grace to the humble.'

'Humble yourselves, therefore, under the mighty hand of God, that He may lift you up.' —*St. Luke* xviii. 14; *1 Peter* v. 5, 6.

You have examined yourself by God's Commandments; keep in mind the sins of which your conscience chiefly accuses you, and say very thoughtfully and humbly,

A form of Confession.

O Thou great Judge of Heaven and earth, before whose glorious Majesty even the good Angels, wh

have never sinned, fall down upon their faces to worship Thee: With what abasement ought I to appear before Thy awful presence, who am but dust and ashes, a poor miserable sinner.

I know, O LORD, that from my birth I have been unclean in Thy sight, sinful and apt to sin; and though it has pleased Thee of Thy infinite mercy to make me Thine own child by adoption and grace, and to give me, by my Baptism, a new and better nature, my own nature is, alas! still strong within me; for I know that in my flesh dwelleth no good thing; for when I would do good, evil is present with me; and I see a law in my members warring against the law of my mind, and bringing me into captivity to the law of sin.—*Romans vii.*

LORD, have mercy upon me, and deliver me from this body of death; from this tyranny of sin. My nature, O LORD, is still weak and evil; ready for what is wrong; slow for what is good; my mind is full of errors; my will rebellious; my memory holds fast things that pollute my soul, and easily forgets what cleanses and sanctifies it; my desires are not duly checked; and there is no power of my mind or my body which I do not often use for evil instead of for good.

LORD, pity, and cleanse, and forgive, and save me for Thy mercies' sake.

O LORD GOD, I have often broken the vows of my Baptism and my Confirmation, by too eagerly seeking the vanities of this world; by too greedily giving myself to carnal pleasures; by too easily yielding to the temptation of the devil; by too often forgetting the faith which I profess; and by too readily disobeying Thy holy Will and Commandments:

Father, I have sinned against Heaven, and in Thy sight, and am no more worthy to be called Thy son.

1. I have sinned, O LORD GOD; I have sinned against Thee by—

Here confess the sins you have committed, more particularly against God; and then add—

Father, I have sinned against Heaven, and in Thy sight, and am no more worthy to be called Thy son; O pity, and cleanse, and forgive, and save me, for Thy mercies' sake.

2. I have sinned, O LORD GOD; I have sinned against Thee and against my Neighbour by—

Here confess the sins you have committed more particularly against your neighbour; and say as before—

Father, I have sinned against Heaven, and in Thy sight, and am no more worthy to be called Thy son; O pity, and cleanse, and forgive, and save me, for Thy mercies' sake.

3. I have sinned, O LORD GOD, against Thee, and against my own self by—

Here confess the sins you have committed more particularly against your own self; and say as before—

Father, I have sinned against Heaven, and in Thy sight, and am no more worthy to be called Thy son. O pity, and cleanse, and forgive, and save me, for Thy mercies' sake.

O LORD GOD, my wickedness is great, and my sins are many—so many that my heart would fail me if I did not know that Thy mercies are greater than my sins.

Have mercy upon me, therefore, O LORD, according to Thy great goodness; according to the multitude of Thy mercies, do away my offences.

O remember not my sins, but receive me, O Heavenly Father, into the arms of Thy fatherly compassion, as Thou didst the returning prodigal, and forgive me all my transgressions, for the merits of JESUS, Thy only well-beloved Son, and my Saviour. Amen. Amen.

Prayer for a proper sorrow for sin.

O most gracious GOD, I have confessed to Thee my sins; I confess to Thee now that I do not grieve for them so deeply and so truly as I ought to do. Help me, I beseech Thee, to be more truly sorry for them.

O that with the penitent woman in the Gospels, I could weep much, and love Thee much, having so much to be forgiven!—*St. Luke vii. 38.*

O that with the erring Apostle, my SAVIOUR would look on me, and His tender look so pierce my heart, that I might weep bitterly for my sins!—*St. Luke xxii. 61.*

O that Thy HOLY SPIRIT might so move and soften my heart, that my sorrow for offending Thee might never pass away!

How could I be so ungrateful as to disobey so loving, so tender a Father?

How could I repay my SAVIOUR's love in dying for me, by adding to those sins which crucified Him?

How could I grieve the HOLY SPIRIT by resisting the good inclinations, and turning away from the grace and consolation which He would give me?

O forgive me, most gracious God, and may the precious blood of Thy dear Son move me to a lasting

sorrow for my sins, and move Thee to pardon me, for JESUS CHRIST's sake. Amen.

Act of Resolution.

O most merciful GOD, by Whose grace alone I can truly confess and be sorry for my sins, grant me also the grace of an honest and steadfast resolution to serve Thee faithfully for the future.

O my God, I do now from my heart renew the vows and promises of my Baptism, which, alas ! I have so often broken ; I do for ever renounce those temptations by which the world, the flesh, and the devil have so often drawn me away from Thy service.

O my GOD, I do steadfastly believe all the Articles of the Christian Faith ; and I will henceforth keep Thy holy Will and Commandments, and walk in the same all the days of my life.

For Grace to persevere.

O LORD GOD, I have promised, and I am steadfastly purposed to keep Thy holy laws.

But, alas ! I am able of myself to do nothing that is good ; and I no sooner shall rise from my knees but I fear I shall be tempted to those very sins I have now so solemnly renounced ; and those temptations will certainly overcome me unless Thou, LORD, dost seasonably help me.

But I can do all things through Thy gracious help ; and Thou hast promised, O LORD, to give Thy HOLY SPIRIT to them that ask Thee. Behold, Lord, *I do humbly, I do earnestly ask of Thee now Thy*

HOLY SPIRIT. O fulfil Thy gracious promise to me ; O give me that HOLY SPIRIT I pray for, to purify my corrupt nature, to strengthen my weakness, to comfort me in troubles, to help me in temptations, and to assist me in all parts of my duty, so that I may not fall back, but may render to thee a constant obedience to all Thy righteous laws.

But Thou, LORD, who knowest the heart, knowest the sin (or sins) I am most inclined to (*here name it or them*), and in this will lie my greatest danger of falling back ; but O merciful LORD, I pray Thee for a double portion of Thy aid against it (*or them*), Hold Thou up my goings in Thy paths, that my footsteps slip not.

And for this end increase my knowledge of Thee, and grant me to believe in Thee : to fear Thee, to love Thee ; and to trust in Thee ; to worship Thee also, and to pray to Thee, with all my heart, and mind, and soul, and strength.

Create in me a holy reverence for Thy Name ; a delight in Thy service ; a love of Thy day, Thy house of prayer, Thy holy Word.

Give me grace to be humble and respectful to my superiors, and to all whom Thou hast set over me.

Make me gentle and patient towards others, tender-hearted and forgiving. Purify my thoughts ; and make me sober and temperate, modest and chaste. Give me grace to be true and just in all my dealings, and grant me a contented and a peaceful spirit.

Bridle my tongue, O LORD, especially when I speak of others ; and make me always truthful and charitable.

From pride, deceit, and envy; from idleness and sloth; from bad companions, and from all temptations to forsake Thee, Good LORD deliver me.

Hear me, O Heavenly Father, and conform my whole life to the example of my blessed SAVIOUR. Hear me, for His sake, in Whose holy words I sum up all my wants: Our Father, &c.

III.

You have examined yourself and confessed your sins, and, if you have done this honestly as in the sight of God, you have done the most important part of your preparation for the holy Sacrament. Your next step is, to consider whether you properly understand what the Sacrament is; then to ask yourself what your intention is, in going to it; and then to pray for God's grace to dispose you to a worthy receiving. What follows is intended to help you in this, and will be suitable for your use *in the morning, before you go to the Sacrament*. If you have time for more, it might be useful for you to look again at Part I. on the Institution of the holy Sacrament, and then to take what follows; or you may at once meditate thus:—

On the Outward Parts.

I adore Thee, O Blessed JESUS, my LORD and my God, when I consider what that Sacrament is, to which Thou now invitest me, and of what parts it consists: of an outward and visible sign, and of an inward and spiritual grace. For Thou, LORD, knowest our infirmities, and how little able we are to understand things heavenly and spiritual; and in pity to our weakness Thou hast ordained outward *and visible signs* to represent to our minds Thy

grace which is inward and invisible. Thou hast ordained bread and wine, which is the food of our body, to represent to our faith the Food of our souls.

Of the inward part, or things signified.

I know, O my GOD, that I must look through the outward parts and fix my faith on that which they signify, and which is the inward and invisible grace, even Thy own blessed Body and Blood, 'which are verily and indeed taken and received by the faithful in the LORD's Supper.'

But, O gracious GOD, how canst Thou give us Thy flesh to eat?

LORD, Thou hast told me that Thy words, 'they are spirit and they are life,' and are therefore not carnally to be understood. LORD, I believe, help Thou my unbelief.

I believe Thy Body and Blood to be as really present in the holy Sacrament, as Thy Divine power can make it, though the manner of Thy mysterious presence I cannot understand.

LORD, I believe that the bread which we break, and the cup that we drink, are not bare signs only, but the real communication of Thy Body and Thy Blood, and pledges to assure me of it; and I verily believe that, if with due preparation I come to this holy Sacrament, as certainly as I receive the outward signs, so certainly shall I receive the thing signified, even Thy most blessed Body and Blood, to receive which most precious blessing, O most merciful LORD, lo Thou fit and prepare me. Amen. Amen.

Who instituted it ?

I adore Thee, O blessed JESUS, my LORD and my God, when I consider that this holy Sacrament was Thy own institution, for it was Thou, LORD, who in the night Thou wast betrayed didst take bread, and after that the cup, and didst bless them, and give them to Thy disciples. O blessed SAVIOUR, let Thy Divinity thus stamped upon it strike into my soul a holy reverence in approaching it: O create in me heavenly dispositions to celebrate so heavenly an institution. Amen. Amen.

For what end ?

I adore Thee, O blessed JESUS, my LORD and my God, when I consider for what end Thou didst institute Thy holy Sacrament; for Thou didst command, 'Do this in remembrance of Me.'

But what need of this command, O gracious LORD? Is it possible for me ever to forget Thee, my SAVIOUR, Who hast done so great things for me? Alas! alas! my own sad experience tells me it is; every temptation, every vanity, is apt to make me forget Thee, though Thy own dying words bid me remember Thee.

But, O blessed LORD, for thy mercies' sake, pardon my past forgetfulness and ingratitude; and create in me now such a thankful remembrance of Thy dying for me, as may make me give up myself entirely to Thee, as Thou didst give up Thyself on the Cross for me. Amen. Amen.

A Thanksgiving for Christ's sufferings.

All thanks to Thee, my crucified SAVIOUR, for causing Thy sufferings to be written in the Gospel, that I may read and remember the wonders of Thy almighty love. I remember, O gracious LORD, how Thou didst humble Thyself to come down from Heaven, to be born of a woman, and to lead a life of poverty and humiliation; and all for our salvation!

I remember, LORD, how Thou, who art higher than the angels, didst submit Thyself to reproaches and contradictions, to blasphemies and persecutions; and all for our salvation!

I remember, LORD, how Thou didst endure a most bitter agony, and didst sweat great drops of blood, falling to the ground; how Thou wast treacherously betrayed, and apprehended, and bound as a malefactor; how Thou wast set at nought by Herod; forsaken by Thine own disciples; and denied by Peter; and all for our salvation!

I remember how Thou, Who art Truth itself, wast accused by false witnesses; how Thou, Whom all the angels adore, wast blindfolded, and buffeted, and mocked, and spit upon, and stripped naked and scourged; and all for our salvation!

I remember, LORD, how Thou that art the great Judge of Heaven and earth, wast Thyself dragged to the judgment seat, and condemned; how Thou, O King of Heaven, wast crowned with thorns, and oppressed with the weight of Thy own Cross; and all for our salvation!

I remember, O blessed SAVIOUR, how Thou, Who art the Lord of Glory, and the only Author of Life,

wast put to a most shameful death; how Thy hands and Thy feet were nailed to a Cross; how Thou wast crucified between two thieves, and numbered with the transgressors; and all for our salvation!

I remember, O gracious LORD, how, when Thou wast hanging on the Cross, Thou wast scoffed at and reviled; how heavily Thou wast afflicted for our transgressions; when the sins of us all were thus laid on Thee; how the anguish of Thy soul was then greater than the tortures of Thy Crucifixion; when Thou didst cry out, 'My God! My God! why hast Thou forsaken Me?' and how Thou didst at the last give up the ghost, and die Thyself, that we might live!

I believe, O gracious LORD, that Thou didst suffer all this for me, and all my sinful fellow-creatures; for us who by sin were Thy enemies; for us who had nothing to move Thee to pity us, but our great misery, and Thy greater mercy!

O the depth of the riches of Thy love, blessed LORD; how unutterable is Thy mercy, and Thy love past finding out!

O all ye holy angels, behold and wonder: wretched man has sinned against God, and God Himself hath suffered the sinner's punishment!

Prayer.

O, my gracious GOD, my mind and my heart are now full of the sense of Thy love: What can I render unto Thee for so much love? What but love Thee in return? Weak and imperfect though my *love to Thee is*, be pleased, O LORD, to accept it;

for 'LORD, Thou knowest that I love Thee': and that I may grow in love and in thankfulness towards Thee, grant that I may, with a true love and thankfulness, approach Thee this day in Thy holy Feast of Love; that being fed and strengthened by the spiritual Food of Thy most precious Body and Blood, I may be made more and more one with Thee, who art Love itself, and so may henceforth more truly love Thee, more faithfully serve Thee. Amen.

Things to be remembered.

1. Determine to rise in good time to say your prayers in leisure. And say with them, or else before you go to church, the meditations and prayers at pages 36-40.

2. It is well to be early in your place in church, so as to collect your thoughts before the service begins; and, if you have time, it may be well for you to look at the prayers which you intend to use before and after your Communion, so as to be better prepared for them.

3. Be prepared also with what you will give at the Offertory: and consider what the Offertory is, and your duty to take your part in it. For by it the Church expects us to worship God, as His holy Word bids us, with our substance, as well as with our prayers and praises. As God commanded his people of old, 'They shall not appear before the LORD empty. Every man shall give as he is able, according to the blessing of the LORD thy GOD, which He hath given thee.'—*Deut. xvi. 16, 17.* And again: 'Bring pre-

sents unto Him that ought to be feared.' 'Ascribe unto the LORD the honour due unto His Name: bring presents, and come into His courts.'—*Psalms lxxvi. 11; xcvi. 8.* So also our blessed LORD: 'If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift' (*St. Matt. v. 23, 24*),—warning us, indeed, not to draw nigh to Him at all, except we be in charity with others; but taking it for granted that, when we do draw nigh to Him, in our most solemn act of worship, we shall approach him with a gift. And as St. Paul taught: 'Concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week (*i. e.* the LORD's Day) let every one of you lay by him in store as God hath prospered him.'—*1 Cor. xvi. 1, 2.* The Offertory, especially when it is used on every LORD's Day, gives to all the opportunity of obeying these Divine rules. And the words of Holy Scripture show us both the duty and the gain of doing so.

Communicants should observe that *two* motives are there put before them: 1. Charity to their poorer brethren; 2. Piety towards God: the Offertory being given, partly to help the poor and suffering, and partly to support the worship of God and the Ministry of the Word and Sacraments.

You will do well, therefore, to remember,

1. That everywhere there are poor people, widows, *sick, and aged persons*, who need the Church's help.

2. That JESUS CHRIST accepts what is done for His sake to the poor, as if it were done to Himself.—*St. Matt. x. 42 ; xxv. 40.*

3. That this holy Sacrament being our Eucharist, or special act of praise and thanksgiving, is a special call to us, to exercise our love towards JESUS CHRIST and all His members.

4. That in many Churches, the support of public worship and of CHRIST's Ministers depends very much on these thank-offerings.

5. That thus God's honour is concerned in what you give.

6. That if you are well off you must give liberally in order to give proof of your faith and love.—*St. Luke xix. 8 ; St. Mark xiv. 8.*

7. That if you are poor, you should still give something, remembering the LORD's praise of the poor widow.—*St. Mark xii. 43.*

8. That though some gift should be made (if possible) at all Offertories ; you should give more largely on the Church's great Festivals, when we celebrate our greatest spiritual mercies ; as you should also on the occasion of any private or family mercies.

9. That your gift made in God's House, to be offered up to Him, is a matter between you and God ; and that therefore you should think only how He will regard it.—*St. Matt. vi. 1.*

10. That it is a good habit, which many Christians have had, to lay by a portion of their incomes, or earnings, to be strictly given back to God in good works.

A good Bishop, who did so, says :—*“ Let us give*

portion our alms to our ability, lest we provoke God to proportion His blessings to our alms.'

Another good Bishop says:—'When thou dost receive thy LORD, do thou also receive thy brother into thy heart. Thy LORD relieves thee, do thou also relieve him; and never communicate but be sure to give thy alms for one part of thy offering. Remember that by mercy to the poor the sentence of doomsday shall be declared; because what we do to them we do to CHRIST; and who would not relieve CHRIST, Who hath made Himself poor to make us rich? And what time is so seasonable to feed the members of CHRIST as that when He gives His body to feed us, and that, when His members are met together to confess, to celebrate, to remember, and to be joined to their Head, and to one another?'

The first part of the Communion Service is not printed here, because when that is being used the Prayer Book itself is required, on account of the Collect, Epistle, and Gospel.

The Holy Communion.

Then shall the priest return to the Lord's Table, and begin the offertory, saying one or more of these sentences following, as he thinketh most convenient in his discretion.

Let your light so shine before men, that they may see your good works, and glorify your FATHER which is in heaven.—*St. Matt. v.*

Lay not up for yourselves treasure upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt and where thieves do not break through and steal.—*St. Matt. vi.*

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets.—*St. Matt. vii.*

Not every one that saith unto me, LORD, LORD, shall enter into the Kingdom of heaven; but he that doeth the will of my FATHER which is in heaven.—*St. Matt. vii.*

Zacchæus stood forth, and said unto the LORD, Behold, LORD, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore fourfold.—*St. Luke xix.*

Who goeth a warfare at any time of his own cost? Who planteth a vineyard and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?—*1 Cor. ix.*

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?—*2 Cor. ix.*

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the LORD also ordained, that they who preach the Gospel should live of the Gospel.—*1 Cor. ix.*

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for GOD loveth a cheerful giver.—*2 Cor. ix.*

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, GOD is not mocked; for whatsoever a man soweth that shall he reap.—*Gal. vi.*

While we have time let us do good unto all men ; and specially unto them that are of the household of faith.—*Gal. vi.*

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry anything out.—*1 Tim. vi.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life.—*1 Tim. vi.*

GOD is not unrighteous that He will forget your works, and labour that proceedeth of love; which love ye have showed for His Name's sake, who have ministered unto the saints, and yet do minister.—*Heb. vi.*

To do good, and to distribute, forget not; for with such sacrifices GOD is well pleased.—*Heb. xiii.*

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of GOD in him?—*1 St. John iii.*

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the LORD shall not be turned away from thee.—*Tobit iv.*

Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity.—*Tobit iv.*

He that hath pity upon the poor lendeth unto the LORD: and look, what he layeth out, it shall be paid him again.—*Prov. xix.*

essed be the man that provideth for the sick
needy : the LORD shall deliver him in the time
trouble.—*Psalm xli.*

At these sentences are
reading, the deacons,
wardens, or other fit
persons appointed for that
purpose, shall receive the
bread for the poor and other
members of the people, in a
basin, to be provided
for that parish for that pur-
pose, and reverently bring it
to the priest, who shall humbly
thank them, and place it upon the
table.

When there is a Com-
munion, the priest shall then
bring upon the Table so much
bread and Wine as he shall
judge sufficient.

You will now have the
comfort of seeing your
Alms presented unto God
by his Minister, in order
to bring down His bless-
ing upon yourself, and
upon the rest of your sub-
stance and labours, ac-
cording to the willing-
ness with which you have
given.

The Priest now, and
not till this time, placeth
the Bread and Wine upon
the LORD's Table, in the
sight of the Communi-
cants, *as a public acknow-
ledgment* that our lives,
and whatever is necessary
to preserve them, are ow-
ing to the gift of God.

Which done, the
priest shall say,

We now exercise our
faith and charity by pray-
ing for the whole Church
of CHRIST; first beseech-
ing Almighty God to ac-
cept our alms and obla-
tions (*i.e.* the bread and
wine) which have been

presented on the holy Table. You should seriously attend to every part of this Prayer, and say (secretly) *Amen* to every Petition.

Let us pray for the whole state of CHRIST's Church militant here in earth.

Almighty and everliving God, Who by Thy holy Apostle has taught us to make prayers, and supplications, and to give thanks, for all men; We humbly beseech Thee most mercifully [*to accept our alms and oblations and*] to receive these our prayers, which we offer unto Thy Divine Majesty; beseeching Thee to inspire continually the universal Church with the spirit of truth, unity and concord: And grant, that all they that do confess Thy holy Name may agree in the truth of Thy holy Word, and live in unity, and godly love. We beseech Thee also to save and defend all Christian Kings, Princes, and Governors; and specially Thy Servant *VICTORIA* our Queen; that under her we may be godly and quietly governed: and grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion, and virtue. Give grace, O heavenly FATHER, to all Bishops and Curates, that they may both by their life and doctrine set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments: And to all Thy peo-

ple give Thy heavenly grace; and especially to this congregation here present; that with meek heart and due reverence, they may hear and receive Thy holy Word; truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee of Thy goodness, O LORD, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom: Grant this, O FATHER, for JESUS CHRIST's sake, our only Mediator and Advocate. Amen.

At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.

Dearly beloved in the LORD, ye that mind to come to the holy Communion of the Body and Blood of our SAVIOUR CHRIST, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of CHRIST, and drink his blood; then we dwell in CHRIST, and CHRIST in us; we are one with CHRIST and CHRIST with us;) so is the danger great if we receive the same unworthily. For then we are guilty of the Body and Blood of CHRIST our SAVIOUR; we eat and drink our own damnation, not considering the LORD's Body,

we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the LORD; repent you truly for your sins past; have a lively and steadfast faith in CHRIST our SAVIOUR; amend your lives and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to GOD, the FATHER, the SON, and the HOLY GHOST, for the redemption of the world by the death and passion of our SAVIOUR CHRIST, both GOD and man; Who did humble Himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that He might make us the children of GOD and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only SAVIOUR, JESUS CHRIST, thus dying for us, and the innumerable benefits which by His precious blood-shedding He hath obtained to us; He hath instituted and ordained holy mysteries, as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort. To Him therefore, with the FATHER and the HOLY GHOST, let us give (as we are most bounden) continual thanks; submittin ourselves wholly to His holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life. Amen.

Then shall the Priest say to them that come to receive the holy Communion.

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

I do sincerely repent, and I am sorry for my sins.

I forgive, as I hope to be forgiven.

This I purpose by the grace of God to do.

May it be to mine, and to the comfort of every soul here present.

Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers, both he and all the people kneeling humbly upon their knees, and saying,

Almighty GOD, FATHER of our LORD JESUS CHRIST, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have

mercy upon us, most merciful Father; For thy Son our LORD JESUS CHRIST's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please Thee In newness of life, To the honour and glory of Thy name; Through JESUS CHRIST our LORD. Amen.

Then shall the Priest (or the Bishop, being present), stand up, and turning himself to the people, pronounce this Absolution

Almighty God, our heavenly FATHER, who of His great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through JESUS CHRIST our LORD. Amen.

May this pardon, O God, rest upon my soul, and seal the forgiveness of all my sins.

Then shall the Priest say.

Hear what comfortable words our SAVIOUR CHRIST saith unto all that truly turn unto Him.

Come unto me, all that travail and are heavy laden, and I will refresh you.—*St. Matt. xi. 28.*

Make me, O JESUS, truly sensible of my sad condition, that I may more gladly go to Thee for help.

So GOD loved the world, that He gave His only begotten Son, to the end that all that believe in Him should not perish, but have everlasting life.

—*St. John* iii. 16.

Hear also what *St. Paul* saith.

This is a true saying, and worthy of all men to be received, That CHRIST JESUS came into the world to save sinners.—1 *Tim.* i. 15.

Hear also what *St. John* saith.

If any man sin, we have an Advocate with the FATHER, JESUS CHRIST the righteous; and He is the propitiation for our sins.—1 *St. John* ii. 1, 2.

I believe: O LORD, increase my faith, that I may ever love and obey Thee, Who hadst such love and concern for me to save me from perishing.

I receivethis truth, O LORD, with a thankful heart—O let not that compassion be lost upon me, which moved Thee to come into the world to save sinners.

I have sinned, O blessed Advocate; and do, therefore, put my cause into Thy hands, that by Thy blood and merits, and powerful intercession, Thou mayest procure my pardon.

After which the Priest shall proceed, saying.

Lift up your hearts.

Ans. We lift them up unto the LORD.

Priest. Let us give thanks unto our LORD GOD.

Ans. It is meet and right so to do.

Then shall the Priest turn to the Lord's Table, and say.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O LORD, * Holy FATHER, Almighty Ever-

* These words
[Holy Father] must
be omitted on Tri-
nity Sunday.

lasting GOD.

Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying,

Holy, holy, holy, LORD GOD of Hosts, heaven and earth are full of Thy glory: Glory be to Thee, O LORD Most High. Amen.

Should it not help us to *lift up our hearts*, to worship as we do here, not only with God's ministers, but with the angels and archangels, and all the blessed company of heaven? For JESUS by His death hath united heaven and earth, and calls all His redeemed ones to sing Hallelujahs with the blessed spirits above, for ever. Wherefore it is fit, that in this commemoration of His passion, we should begin to unite our voices with them, with whom we hope to praise God to all eternity.

Proper Prefaces.

Upon Christmas Day, and seven days after.

Because Thou didst give JESUS CHRIST Thine only Son to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary His mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

Upon Easter Day, and seven days after.

But chiefly are we bound to praise Thee for the *glorious* Resurrection of Thy Son JESUS CHRIST our LORD: for he is the very Paschal Lamb, which was

offered for us, and hath taken away the sin of the world; Who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

Upon Ascension Day, and seven days after.

Through Thy most dearly beloved Son JESUS CHRIST our LORD; Who after His most glorious Resurrection manifestly appeared to all His Apostles, and in their sight ascended up into heaven to prepare a place for us; that where He is, thither we might also ascend, and reign with Him in glory. Therefore with Angels, &c.

Upon Whit-Sunday, and six days after.

Through JESUS CHRIST our LORD; according to Whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee, and of Thy Son JESUS CHRIST. Therefore with Angels, &c.

Upon the feast of Trinity only.

Who art one GOD, one LORD; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the FATHER, the same we believe of the SON, and of the HOLY GHOST, without

any difference or inequality. Therefore with Angels, &c.

After each of which Prefaces shall immediately be sung or said,

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying,

Holy, holy, holy, LORD GOD of Hosts, heaven and earth are full of Thy glory: Glory be to Thee, O LORD Most High. Amen.

Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion, this Prayer following.

When the Priest acknowledges, in the following humble form, his own and the communicants' *unworthiness*, and God's unmerited *kindness* in admitting them to His Table; make this act of humility your own, by attending to it most devoutly.

We do not presume to come to this Thy Table, O merciful LORD, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same LORD, Whose property is always to have mercy: Grant us, therefore, gracious LORD, so to eat the flesh of Thy dear Son JESUS CHRIST, and to drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood, and that we may evermore dwell in Him, and *He in us.* Amen.

Here there will be a short pause, and you will have time to consider what the Consecration is, and to say a short prayer.

O most gracious God, sanctify, we beseech Thee, by Thy Word and Holy Spirit, these Thy creatures of Bread and Wine, that so we, receiving the Spiritual food of our SAVIOUR's most precious Body and Blood, may be renewed and sanctified in body, soul, and spirit. Amen.

When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands he shall say the Prayer of Consecration, as followeth.

Almighty GOD, our heavenly FATHER, who of Thy tender mercy didst give Thine only SON JESUS CHRIST to suffer death upon the cross for our redemption; who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death, until His coming again; Hear us, O merciful FATHER, we most humbly beseech Thee; and grant that we receiving these Thy creatures of bread and wine, according to Thy SON our SAVIOUR JESUS CHRIST's holy institution, in remembrance of His death and passion, may be partakers of His most blessed

Body and Blood : Who in the same night that
He was betrayed,

(Here the Priest is to take the Paten into his hands)

took Bread ; and, when He had given thanks,

(And here to break the Bread)

He brake it, and gave it to His disciples, saying,
Take, eat,

(And here to lay his hand on all the Bread)

this is My Body which is given for you : Do this
in remembrance of Me. Likewise after supper
He

(Here he is to take the Cup into his hand)

took the Cup ; and when He had given thanks,
He gave it to them, saying, Drink ye all of
this ; for

(And here to lay his hands on every vessel (be it Chalice or
Flagon) in which there is any Wine to be consecrated)

this is My Blood of the New Testament, which
is shed for you and for many for the remission
of sins : Do this, as oft as ye shall drink it, in
remembrance of Me. Amen.

At the conclusion of the Consecration, say,

O LAMB of GOD, that takest away the sins of the
world, have mercy upon us.

O LAMB of GOD, that takest away the sins of the
world ; take away mine, for I am a grievous sinner.

O LAMB of GOD, that takest away the sins of the
world ; *grant us Thy Peace.*

Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner (if any be present). and after that to the people also in order, into their hands, all meekly kneeling.

While the Clergy and others are communicating, the following Prayers may be said.

Glory be to Thee, O LORD, who by this Heavenly food dost unite us to Thyself; for what can make us become one with Thee more, than when Thou vouchsafest to become the very Food of our Souls?

And yet, blessed JESUS, I even tremble when I consider that he that eateth and drinketh unworthily is guilty of Thy Body and Blood; and this thought makes me afraid to draw nigh to Thee.

But when I consider that Thy sentence is as severe against those who being invited refuse to come, for Thou hast said, They shall not taste of Thy supper,—and unless we eat Thy flesh, and drink Thy blood, we have no life in us,—I am then afraid to draw back.

But blessed be Thy mercy, O LORD, for in this strait Thou art my guide, Thou, by giving me this opportunity of receiving, invitest me to Thy Table; Thou callest me to seek Thy face,—and my heart replies, Thy face, LORD, will I seek.

If Thou, LORD, shouldest be extreme to mark what is done amiss, alas! alas! I am then unfit, not only to Communicate, but to say even my daily prayers.

I know, O LORD, that if I should stay till I am

worthy to come, I should then never come; and therefore, though I am unworthy of so great a mercy, yet I pray Thy grace to make me worthy, *or at least such as Thou wilt accept.*

Glory be to Thee, O LORD, who by this immortal food dost nourish our souls to live the life of grace here, and dost raise us up to life everlasting hereafter.

LORD, do Thou now and evermore give me this Bread! Amen. Amen.

The Meditations in Part I., p. 6 to p. 8, may be properly used here, if you desire more; or, if there are many Communicants before you, you may say now the special Prayers which are printed at the end of the service; or you may use what follows.

Devotions.

The Pharisees murmured, saying, This man receiveth sinners, and eateth with them.—St. Luke xv. 2.

I thank Thee, O JESUS, for this instance of Thy charity for sinners. I do indeed confess, that I am one of that wretched number; and do beseech Thee to receive me, though a very unworthy guest, that I may eat at Thy table, and be partaker of Thy favours.

JESUS said, What will ye that I should do unto you? The blind men said, LORD, that our eyes may be opened.—St. Matt. xx. 32, 33.

O LORD, Thou knowest the desires of my heart for it is Thy grace that has wrought them in me, besides Thee there is none else that can help me
I pray Thee, therefore, that Thou wouldst have c

passion on me, as Thou hadst on these blind men :— That the eyes of my mind may be opened :— That I may recover the light which sin has deprived me of :— That I may see the great goodness of God in sending Thee to redeem us :— That I may see the due reward of sin in Thy sufferings and death :— And that I may follow Thy holy example all the days of my life.

I came not to call the righteous, but sinners to repentance.—St. Mark ii. 17.

O LORD, Who hast called me to repentance by Thy word, and by this ordinance, call me also by Thy grace; but call me so powerfully that I may not turn a deaf ear, and that I may not resist Thy call. I am forced, indeed, to bring my sins along with me; but it is to crucify them with Thee, and with a full purpose, through Thy grace, never to return to those sins I have repented of.

He that eateth of this bread shall live for ever.—St. John vi. 58.

O JESUS, Who hast made the life of our souls to depend upon this Bread, grant that I may never render myself unworthy to receive so great a blessing, or deprive myself of it by my own negligence.— Make it a principle of immortal life to me, by uniting me to Thee, and to Thy Body, that I may be made partaker of a Divine nature.

When He seeth the blood (of the Paschal Lamb) on the door, He will not suffer the destroyer to come in to smite you.—Exod. xii. 23.

O JESUS, the true Paschal Lamb, Who by Thy

precious blood hast paid the debt due to the Divine justice, and hast delivered us from the power of the destroyer!—Let me never want this token of my redemption, this saving mark of Thy Almighty protection, against the power of the devil, who is continually seeking whom he may devour.

Let a man examine himself, and so let him eat of that Bread, and drink of that Cup.—1 Cor. xi. 28.

That I am invited to Thy table, is not because I am worthy, but because Thou, O God, art infinitely good and kind. Pity my infirmities, which are known to Thee, and accept of my imperfect obedience to this command.—I acknowledge my unworthiness; I place all my hopes in Thy mercy and promises in JESUS CHRIST: I sincerely purpose to lead a Christian life,—and to use all diligence to make my calling and election sure. With these purposes I go to Thine altar, trusting in Thy goodness for the pardon of my defects, and for an increase of all those graces that are necessary to make me more worthy to eat of that Bread, and drink of that Cup.

At going up to the Altar, say,

In the multitude of Thy mercies, O LORD God, d
I now approach Thy Altar; O pardon my sins, ar
receive me graciously. Amen. Amen.

When the Priest comes towards you.

LORD, I am not worthy that Thou shouldest co
under my roof; but speak the word only, and
! *shall be healed.*

When the Minister delivereth the Bread to any one, he shall say,

The Body of our LORD JESUS CHRIST, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that CHRIST died for thee, and feed on Him in thy heart by faith with thanksgiving.

O LORD GOD, how I receive the Body and Blood of my most blessed SAVIOUR JESUS CHRIST, is the very wonder of my soul, yet my most true belief, upon the word of my SAVIOUR.

At this time they are graciously offered to me and my faith; LORD, make me a worthy receiver; and be it unto me as He hath said. Amen.

And the Minister that delivereth the Cup to any one shall say,

The Blood of our LORD JESUS CHRIST, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that CHRIST's Blood was shed for thee, and be thankful.

Amen.—May the blood of CHRIST cleanse me from all sin! And may the remembrance of His death be ever seasonably present with me!

Blessing, and honour, and glory, and thanksgiving, and power, be unto God, and unto the LAMB, for ever and ever! Amen.

Now return to your seat, that you may not hinder others from coming to the Altar, and kneeling say,

Glory to Thee, O JESUS, my LORD, and God, for

thus feeding my soul with Thy most blessed Body and Blood.

O let Thy heavenly food give new life and new strength to my soul; and not to me only, but also to the souls of all who communicate with me; that our faith may daily increase,—that we may all grow more humble for our sins,—and may all love Thee, and serve Thee, and delight in Thee, and praise Thee, more heartily and more constantly than we have ever done before. Amen. Amen.

O how plentiful is Thy goodness, my LORD and my GOD, which Thou hast laid up for those that fear Thee,—for those that put their trust in Thy mercy!

Was it not love enough, most merciful LORD, to give Thyself for me upon the Cross? But as if that had not been enough, Thou hast found out a way to give Thyself to us in the holy Sacrament, to unite Thyself to us with the closest union that 'tis possible to conceive; to become the very food, the life, the strength, the support of my soul; to become one with me; to become the very soul of my soul!

What thanks, gracious LORD, can I show to Thee for such wondrous love?

How can I ever more offend such riches of mercy as are in Thee, O crucified SAVIOUR! and yet, whilst I carry this body of sin about me, I fear I shall; but, LORD, I do from my heart renounce and abhor all things that displease Thee; I resolve to the utmost of my power to resist all temptations, and to become as totally Thine as my frail nature will permit me.

O gracious LORD, Who hast so greatly loved us *and hast given us* everlasting consolation, and goo

hope through grace, comfort my heart, and keep it always in every good word and work. Amen.

At the end of this service you will find prayers and meditations to employ you until all have received the Communion.

If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the form before prescribed ; beginning at [*Our Saviour Christ in the same night, &c.*] for the blessing of the Bread : and at [*Likewise after Supper, &c.*] for the blessing of the Cup.

When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition

Our FATHER which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil : For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Now, being made *one with CHRIST, and CHRIST with us*, we have full liberty to apply to God as our heavenly FATHER and to hope for all the blessings which a *tender Father* knows to be necessary for us.

After shall be said as followeth.

O LORD and heavenly FATHER, we Thy humble servants entirely desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and

Now join with the Church, and dedicate your whole self, your spirit, soul, and body, unto God, and to His service, with the greatest sincerity and devotion.

thanksgiving; most humbly beseeching Thee to grant, that by the merits and death of Thy Son JESUS CHRIST, and through faith in His blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto Thee, O LORD, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee; humbly beseeching Thee that all we, who are partakers of this holy Communion, may be fulfilled with Thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through JESUS CHRIST our LORD; by Whom and with Whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O FATHER Almighty, world without end. Amen.

Or this

ALMIGHTY and everliving God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with *the* spiritual food of the most precious Body and *Blood of Thy SON* our Saviour JESUS CHRIST; and

dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy SON, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of Thy dear SON. And we most humbly beseech Thee, O heavenly FATHER, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in; through JESUS CHRIST our LORD, to Whom, with Thee and the HOLY GHOST, be all honour and glory, world without end. Amen.

Then shall be said or sung.

Glory be to GOD on high, and in earth peace, good-will towards men.

We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O LORD GOD, heavenly King, GOD the FATHER Almighty.

After the example of our blessed Lord, Who, when He had instituted and ordained this Sacrament, sung an hymn; so do we praise GOD the FATHER, SON, and HOLY GHOST, for our redemption, in this most excellent hymn.

O LORD, the only-begotten SON, JESU CHRIST; O LORD GOD, Lamb of GOD, SON of the FATHER, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of GOD the Father, have mercy upon us.

For Thou only art holy; Thou only art the LORD;

Thou only, O CHRIST, with the HOLY GHOST, art most high in the glory of GOD the FATHER. Amen.

Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.

Receive *this Blessing*, as coming from GOD Himself, with all imaginable devotion. The reason and manner of receiving this blessing, see below.*

The peace of GOD, which passeth all understanding, keep your hearts and minds in the knowledge and love of GOD, and of his Son JESUS CHRIST our LORD: and the blessing of GOD Almighty, the FATHER, the SON, and the HOLY GHOST be amongst you and remain with you always. Amen.

And if any of the bread and wine remain of that

You should therefore remain in your place, kneeling

* The solemn blessing with which the priest dismissed the people after the daily sacrifice, by God's especial order *Numb. vi. 24*) was this:—'The LORD bless thee and keep thee! The LORD make his face to shine upon thee, and be gracious unto thee! The LORD lift up the light of his countenance upon thee, and give thee peace!'

And with what devotion they received this blessing, we are told (*Ecclus. i. 20, 21*). 'The priest lifted up his hands over the congregation, to give the blessing of the LORD with his lips; and they bowed themselves down, that they might receive the blessing from the Most High.'

And lest any one should think too lightly of this Blessing because pronounced by a poor mortal like himself, it is added (*Numb. vi. 27*), 'I (the LORD) will bless them;' showing that the effect of the Blessing does not depend upon man, upon the ordinance of God from the mouth of his Minister, whom God hath chosen to bless in the name of LORD (*Deut. xxi. 5*).

which was consecrated, it shall not be carried out of the church, but the Priest and such other of the Communicants as he shall then call unto him shall, *immediately after the Blessing*, reverently eat and drink the same.

or else standing, until this is done, the service not being over till then.

Prayer that may be said after the Blessing.

By the merits of Thy most precious death which we have now commemorated, pardon, good LORD, the many defects and infirmities which have accompanied our performance of this holy duty.

And as I have made a new dedication of myself to Thee, so be graciously pleased to look on me as Thine own, and defend me evermore with Thy heavenly grace, that I may continue Thine for ever, and daily increase in Thy HOLY SPIRIT more and more, until I come to Thine everlasting kingdom. Amen.

Collects.

ASSIST us mercifully, O LORD, in these our supplications and prayers, and dispose the way of Thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by Thy most gracious and ready help; through JESUS CHRIST our LORD. Amen.

O ALMIGHTY LORD, and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern both our hearts and bodies, in the ways of Thy laws, and in the works of Thy commandments; that

through Thy most mighty protection, both here and ever, we may be preserved in body and soul; through our LORD and SAVIOUR JESUS CHRIST. Amen.

GRANT, we beseech Thee, Almighty God, that the words, which we have heard this day with our outward ears, may through Thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of Thy Name; through JESUS CHRIST our LORD. Amen.

PREVENT us, O LORD, in all our doings with Thy most gracious favour, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life; through JESUS CHRIST our LORD. Amen.

ALMIGHTY GOD, the fountain of all wisdom, Who knowest our necessities before we ask, and our ignorance in asking; we beseech Thee to have compassion upon our infirmities; and those things which for our unworthiness, we dare not, and for our blindness we can not ask, vouchsafe to give us for the worthiness of Thy SON JESUS CHRIST our LORD. Amen.

ALMIGHTY GOD, Who hast promised to hear the petitions of them that ask in Thy SON's Name; we beseech Thee mercifully to incline Thine ears to that have made now our prayers and supplications unto Thee; and grant that those things, which *have faithfully* asked according to Thy will, *effectually be obtained*, to the relief of our neces

and to the setting forth of Thy glory ; through JESUS CHRIST our LORD. Amen.

And note, that every parishioner shall communicate at the least three times in the year, of which *Easter* to be one, &c.

THREE TIMES A YEAR.—God forbid that any good Christian should make this an excuse for receiving no oftener, if he has an opportunity ! And woe be to that Pastor who will not give the

well-disposed part of his flock more frequent opportunities of testifying their love to JESUS CHRIST—of increasing their graces, and securing their pardon and salvation.—*Bp. Wilson.*

‘Do this in remembrance of Me.’

‘For as often as ye eat this bread and drink this cup, ye do show the LORD’s death till He come.’

We have joined in obeying our LORD’s command ; we have shown our remembrance of His love in His own appointed way ; we have commemorated His death ; we have celebrated the great atonement which He made for our sins ; we have done that by which, as St. Paul says, ‘we do *show forth the Lord’s death* till He come :’ That most precious death, on which all our hopes of mercy, and all our trust in our prayers, depend, is pleaded on our behalf in heaven by our LORD Himself. We also plead it here on earth, whenever we celebrate this holy Sacrament. In the presence, therefore, of the holy Sacrament, we may well pray with a good confidence the petitions which lie nearest to our hearts. As the good Bishop Wilson said, ‘Now is the proper

season to beg of God the grace and blessings you most desire, whether for *yourself*, for your *friends*, or for your *enemies*, who should always have a place in your prayers. And be not under any concern for suitable words to make known the desires of your heart; GOD is *our Father*, and will understand His *children's* meaning, however imperfectly expressed. You know how the humble publican was heard, though he said no more than "GOD be merciful to me a sinner." "

Some helps for such prayers.

For *yourself*: —

Under some temptation: for grace to avoid it; for strength to resist it.

Under any disappointment: for grace to bear it patiently, and for trust in GOD's loving-kindness and care.

On recovery from sickness: for grace to keep good resolutions.

Under affliction: for resignation to the will of GOD, Who afflicts only in wisdom and in love; and for the loved one whom you mourn, that GOD may keep *him* (or *her*) in peace, and grant *him* a blessed resurrection, and to you with *him* a happy and eternal reunion.

In prosperity: that you may be humble and thankful.

In poverty: that you may trust GOD, and not be over-anxious.

For others. For the Bishop and clergy: that they may be faithful and true pastors; and that you may *profit* by their ministry. *For the Queen, and all*

who are in authority under her : that they may be wise and just, fearing God.

For dear relations—parents—brothers—sisters—husband—wife—children : name each, and pray that God's blessing may rest upon them, especially in the way in which you think that they most need His gracious help. If separated from you, that the angels of God may keep their bodies, and His HOLY SPIRIT their souls.

For friends, and companions, and benefactors.

For the sick : that they may be restored to health ; that their sickness may be good for their souls.

For the afflicted : that they may be comforted.

For those who are in sin : that they may be brought to a true repentance, and saved through JESUS CHRIST.

For your enemies, if you have any : that God may make them of one mind with you in Christian peace and charity.

For more heavenly affections, and that you may not fear death.

Praises.

PSALM CIII.

Praise the LORD, O my soul : and all that is within me praise His holy Name.

Praise the LORD, O my soul ; and forget not all His benefits ;

Who forgiveth all thy sin : and healeth all thine infirmities ;

Who saveth thy life from destruction : and crowneth thee with mercy and loving-kindness.

The LORD is full of compassion and mercy : long-suffering, and of great goodness.

He will not alway be chiding : neither keepeth He His anger for ever.

He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.

For look how high the heaven is in comparison of the earth : so great is His mercy also toward them that fear Him.

Look how wide also the east is from the west : so far hath He set our sins from us.

Yea, like as a father pitieth his own children : even so is the LORD merciful unto them that fear Him.

For He knoweth whereof we are made : He remembereth that we are but dust.

Glory be to the Father, &c.

PSALM LXIII.

O GOD, Thou art my GOD, early will I seek Thee.

My soul thirsteth for Thee, my flesh also longeth after Thee : in a barren and dry land where no water is.

Thus have I looked for Thee in holiness : that I might behold Thy power and glory.

For Thy loving-kindness is better than the life itself : my lips shall praise Thee.

As long as I live will I magnify Thee on this manner : and lift up my hands in Thy Name.

My soul shall be satisfied, even as it were with *marrow* and fatness : when my mouth praiseth Thee *with joyful lips*.

Have I not remembered Thee in my bed : and thought upon Thee when I was waking ?

Because Thou hast been my helper : therefore, under the shadow of Thy wings will I rejoice.

My soul hangeth upon Thee : Thy right hand hath upholden me.

Glory be to the Father, &c.

PSALM CXVI.

What reward shall I give unto the LORD : for all the benefits that He hath done unto me ?

I will receive the cup of salvation : and call upon the Name of the LORD.

I will pay my vows now in the presence of all His people : right dear in the sight of the LORD is the death of His saints.

Behold, O LORD, how that I am Thy servant : I am Thy servant, and the son of Thine handmaid ; Thou hast broken my bonds in sunder.

I will offer to Thee the sacrifice of thanksgiving : and will call upon the Name of the LORD.

I will pay my vows unto the LORD, in the sight of all His people : in the courts of the LORD's house, even in the midst of Thee, O Jerusalem. Praise the LORD.

Glory be to the Father, &c.

Nunc dimittis.—St. Luke ii. 29.

LORD, now lettest Thou Thy servant depart in peace : according to Thy word.

For mine eyes have seen : Thy salvation ;

Which Thou hast prepared : before the face of all people ;

To be a light to lighten the Gentiles : and to be the glory of Thy people Israel.

Glory be to the Father, &c.

The following scriptures, and the meditations upon them, may help your devotions either now or at any other time, to obtain the graces you stand in need of, to preserve in your hearts a spirit of piety, or to keep in your mind the vows that are upon you.

*A short form of thanksgiving.**

In every thing give thanks : for this is the will of God.—1 Thess. v. 18.

O LORD and FATHER, I am not worthy of the least of all the mercies which Thou hast showed Thy servant ; neither can I render due thanks and praise for them ; but, O GOD, accept of this my sacrifice of praise and thanksgiving.—For this, and for all Thy known and unobserved favours of nature and of grace, I bless Thy good providence ; beseeching Thee to pardon my ingratitude, and that I have passed so many occasions without observing and without acknowledging Thy great goodness to Thy unworthy servant.—For when I consider my dependence upon Thee,—for my life,—for my preservation,—for my redemption,—and for the means of grace and salvation which Thou hast afforded me, I cannot but be very thankful.—As long, therefore, as I live, I will

* If Christians would but accustom themselves to render to God the glory of His mercies ; to take notice of, and to give Him thanks for, the many favours, deliverances, visitations, or chastisements they every day meet with, they would *most* surely engage the Divine Goodness and Providence to *multiply those blessings* upon them, which they put a stop to *by their ingratitude*.

praise Thee.—Glory be to GOD, my Creator,—Glory be to JESUS, my Redeemer,—Glory be to the HOLY GHOST, my Sanctifier, my Guide, my Comforter!—All love, all praise and glory, be to GOD most high! Amen.

Verily, verily, I say unto you, Whatsoever ye shall ask the FATHER in My name, He will give it you.—St. John xvi. 23.

In all humility, O heavenly FATHER, I lay claim to this Thy SON's most faithful promise, confirmed by His oath.—In His Name, and for His sake, I beseech Thee to give me a heart truly sensible of His great love in paying the debt due by me to Thy Divine justice; and grant that the merits of His death and sacrifice may not be lost upon me.

Give me a saving faith and knowledge—a sincere love for Thee, and for Thy holy Word—an hearty desire to please Thee—a fear of offending Thee—a zeal for Thy glory, and a great regard for every thing that belongs to Thee.

Give me such a love for my neighbour as Thou hast commanded; a due regard for my betters, and an utter abhorrence of all manner of fraud, injustice, and wrong.

Give me a tender conscience, a meek and quiet spirit, a charitable, a humble, and a contented mind.

Give me a just sense of my own infirmities, a dread of sensual pleasures, a power over my appetites, and a fear of the world and its idols.

Leave me not to my own choice; keep me from

MEDITATIONS.

ade, and from presumptuous sins; from wicked principles, and wicked company; and the vices of the age and place I live in.

Make me ever mindful of my latter end, and of the account I must one day give of my life, and of the talents with which Thou shalt entrust me. And grant that I may lead an innocent and a useful life, by doing good in my generation.

Take possession of my soul, until I am restored to Thy Divine image, from which I am sadly fallen.

For these and for all the graces I stand in need of, I plead Thy gracious goodness, and my SAVIOUR's merits, and promise to all that ask in His name: And I know Thou wilt not deny me, because the very will to ask these mercies is from Thee, and Thy good SPIRIT. Amen.

He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?—Rom. viii. 32.

This is indeed, O GOD, a sure pledge of Thy infinite love for Thy poor creatures. Upon this I depend, when my heart is in heaviness. This is my refuge when I remember my sins and Thy Divine justice. O make me truly sensible of this Thy great love; and give me the graces which that love sees needful for me, for JESUS CHRIST's sake, the Son of Thy love. Amen.

CHRIST died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them.—2 Cor. v. 15.

From this moment, O CHRIST, I consecrate thi

life to Thee, which Thou hast redeemed from the slavery of sin and Satan, by Thy most precious blood. Fortify my soul, I beseech Thee, against all the temptations of the world, the flesh, and the devil, by the remembrance of this Thy love, that I may live to Thee, and to the glory of God. Amen.

*Ye are the temple of the living God ; as God hath said, I will dwell in them, and walk in them ; and I will be their God, and they shall be My people.—*2 Cor. vi. 16.

Make me, O God, truly sensible of this great honour and blessing of being the habitation of Thy good SPIRIT ; and the holiness required of me, and of the great danger of profaning a temple consecrated to Thee. Make me worthy of Thy continual abode and presence. Take possession of my heart and soul ; and let me know that Thou dwellest in me, by the fruits of Thy SPIRIT. Amen.

*Let us run with patience the race that is set before us, looking unto JESUS, &c.—*Heb. xii. 1, 2.

Grant, O God, that I may bear all the troubles of this life with a meek and patient spirit, without repining at what Thou shalt appoint for the punishment of sin, and for the salvation of the sinner. I will look unto Thee, O JESUS, when Thou wast in the place of sinners, with what patience Thou didst bear the scorn, the indignities, the unrighteous judgment, the miserable death of the cross : And this, by Thy grace, shall be my pattern. Amen.

I have found my sheep which was lost.—St. Luke xv. 6.

O good SHEPHERD, I thank Thee for Thy tender care and concern for Thy lost sheep. I had indeed been for ever lost, had not Thy love sought and found me when I was astray. For Thy goodness' sake keep me, for the time to come, from wandering from Thee, and from Thy fold. Amen.

Watch and pray, that ye enter not into temptation.—St. Matt. xxvi. 41.

Make me, O LORD, ever mindful of my infirmities and backslidings, that I may be more watchful and more earnest for grace, for the time to come; that the adversary of my soul may never find me off my guard, or from under Thy protection.

Your heavenly FATHER will give the HOLY SPIRIT to them that ask Him.—St. Luke xi. 13.

O heavenly FATHER, let it be unto Thy servant according to this word. Abandon me not, I beseech Thee, to the opposition that I shall at any time make to Thy Holy Spirit, that I may never render myself unworthy of so great a blessing.

If a man keep My saying, he shall never see death—St. John viii. 51.

O JESUS, who hast made known to us another death besides that which separates our souls from *our bodies*, let Thy grace and mercy deliver me from *the bitter pains* of eternal death. Amen.

Learn of Me, for I am meek and lowly in heart ; and ye shall find rest unto your souls.—St. Matt. xi. 29.

O heavenly MASTER and PATTERN, how am I astonished when I consider Thy humility, Thy poverty, Thy meekness, Thy resignation, in the midst of injuries, oppression, and wrongs ! It must be Thy Almighty grace which must enable me to follow Thy example, and submit to this way of peace, to which our nature is so averse : For this grace I now pray, through Thy merits and mediation, O JESUS. Amen.

Then shall ye say, We have eaten and drunk in Thy presence, &c.—But He shall say, I tell you I know you not ; depart from Me, all ye workers of iniquity, &c.—St. Luke xiii. 26, 27.

Let me not depart from Thy Table and presence, O LORD, without obtaining the grace to lead a godly and a Christian life ; that I may escape this terrible and just judgment to be passed upon all those who enjoy the means of grace and salvation without being bettered by them, but continue to lead unchristian lives. Amen.

My peace I leave with you ; My peace I give unto you.—St. John xiv. 27.

It must be Thy SPIRIT, O PRINCE of PEACE, that must put us into possession of this Thy last and dying legacy. O give me this peace which the world cannot give ; which passeth all understanding !—the peace and pleasure of being in the favour of God ; and that I may possess my soul in peace, in the

midst of the temptations, and troubles, and allurments of this present evil world. And let this peace which Thou hast purchased with Thy precious blood be with me, and with Thy whole Church, evermore Amen.

HYMNS.

Before Thy death, this Feast Thou didst ordain,
The antidote against eternal pain;
Thy saints will imitate Thy solemn care,
And by the Altar for the Cross prepare. *Ken.*

O JESU, pierced for love of me,
How can this poor heart grateful be?
Would that my burning heart might be
Even as is Thy love to me.

Now in a wondrous wise dost Thou
Thy very self on me bestow:
Love bids Thee stoop to be so low—
But who that depth of love doth know?

O come to me, dear LORD, I pray,
And let Thy love my spirit stay:
Behold, it longeth sore for Thee,
I would it might more worthy be.

To forest streams the hart doth hie
When he for thirst is fain to die;
And so my soul doth pant for Thee,
O JESU, JESU, come to me.

I cannot love Thee as I would,
Yet pardon me, O highest Good;
My life, and all I call mine own,
I lay before Thine Altar-throne;

HYMNS.

And if a thousand lives were mine,
O, sweetest Lord, they should be Thine :
And scanty would the offering be,
So richly hast Thou loved me.

People's Hym

O Food of men wayfaring,
Which angels too are sharing,
O Manna most divine ;
The souls that hunger feed Thou,
The hearts that seek Thee lead Thou,
With that sweet grace of Thine.

O Fount of Love, redeeming,
O River, ever streaming
From JESU'S holy side,
Come Thou, Thyself bestowing
On thirsting souls, and flowing
Till all are satisfied.

JESU, before Thee kneeling,
Who art Thyself concealing
In Bread as Thy disguise ;
We pray that we, ascended,
When Thou the veil hast rended,
May see Thee with our eyes. Amen.

People's Hymnal.

O God of mercy, God of might,
How should pale sinners bear the sight
If, as Thy power is surely here,
Thine open glory should appear ?

For now Thy people are allowed
To scale the mount, and pierce the cloud ;
And faith may feed her eager view
With wonders Sinai never knew.

O agony of wavering thought,
 When sinners first so near are brought;
 It is my MAKER!—dare I stay?
 My SAVIOUR!—dare I turn away?

Thus, while the storm is high within
 'Twixt love of CHRIST and fear of sin,
 Who can express the soothing charm
 To feel thy kind upholding arm,

My Mother Church? and hear thee tell
 Of a world lost, yet loved so well
 That He, by Whom the angels live,
 His only SON for her would give? *

And doubt we yet? Thou call'st again—
 A lower still, a sweeter strain;
 A voice from Mercy's inmost shrine,
 The very breath of Love Divine.

Whispering, it says to each apart,
 'Come unto Me, thou trembling heart;' †
 And we must hope, so sweet the tone,
 The precious words are all our own.

Sweet awful hour! the only sound
 One gentle footstep, gliding round,
 Offering by turns, on JESU's part,
 The cross to every hand and heart.

Refresh us, LORD, to hold it fast;
 And when Thy veil is drawn at last,
 Let us depart where shadows cease,
 With words of blessing and of peace.

Christian Year.

* 'So GOD loved the world that He gave His only begotten SON.'—See the 'Comfortable Words.'

† 'Come unto Me, all that travail and are heavy laden, and I will refresh you.'

JESU, I in Thy gospel read,
That ere Thou didst for sinners bleed,
Thou didst the Eucharist ordain,
Souls to sustain.

From the blest Table Thou didst go
To Thy strong agonising woe,
Thence humble, meek, resigned, sedate,
Thy death await.

JESU, when death approach shall make,
May I of Thy dear self partake,
That with a will resigned I may
Thy call obey.

May I like Thee my death-pangs bear,
Resting on God's paternal care—
Spreading my wings to take my flight
To blissful sight.

May I like Thee the world despise,
And languish till to Thee I rise;
In hymning JESUS, O may I
To JESUS fly.

Ken.

The Mysteries of the holy Sacrament.

Faith is often safer in her ignorance than in busy questions; and to inquire into the manner of what hath plainly and simply told, may be an effect of infidelity but never an act of faith. If concerning things of God, we once ask, *Why*, or *How*, we give our doubt and want of confidence: and therefore it was an excellent counsel of St. Cyril: 'Be firm in the mysteries, and consent to the words of Christ: but never so much as speak or ask, *How is this done?*' In your faith be as par-

ticular and minute, as Christ was in His expressions of it, but no more. He hath told us, This is His Body; This is His Blood: believe it and so receive it; but He hath not told us, How it is so; it is behind a cloud, and tied up with a knot of secresy; therefore let us lay our finger on our mouth, and worship humbly. But he that looks into the eye of the sun shall be blind; and he that searches into the secrets of Majesty, shall be confounded with the glory. —*Bishop Jeremy Taylor.*

What these elements (the consecrated Bread and Wine) are in themselves, it skilleth* not; it is enough that to me which take them they are the Body and Blood of CHRIST; His promise in witness hereof sufficeth; His word He knoweth which way to accomplish. Why should any thought possess the mind of a faithful communicant but this?—O my GOD, Thou art true! O my soul, thou art happy!

It was the LORD that spake it:
He took the Bread and brake it;
And what the Word did make it,
So I believe, and take it.

‘LORD, increase our faith.’

Upon the first day of the week, when the disciples came together to break bread, Paul preached to them, ready to depart on the morrow.—Acts xx. 7.

From whence we may observe that they received this Sacrament at least every first day of the week, which is the LORD's day; and that the main end of their meeting on that day was not to hear sermons,

* It matters not for us to know.

but to *break bread*; only the Apostle, having to depart on the morrow, took that occasion of preaching to them; and the same custom obtained, not only in the Apostles' times, but for many ages after; so that the primitive Christians looked upon this Sacrament as the chief part of their public devotions; insomuch that they never held any religious assemblies without the celebration of it; and if any one went away without receiving it, he was censured by the Church for it; which plainly shows that the Apostolical and primitive Church understood our LORD's words in the institution of this Sacrament so as that they looked upon themselves as obliged to do this in remembrance of Him, as oft as they met together to worship and serve GOD.

And verily he that considers the end of the institution will find reason enough why they did, and we ought to receive this Sacrament as oft as possibly we can, for it was ordained in remembrance of CHRIST; and we cannot possibly remember Him too often, who laid down His life for us. . . . For by frequent receiving of His most blessed Body and Blood, that faith whereby we do it, being frequently exercised, is thereby more and more confirmed, and by consequence all other graces and virtues whatsoever, being derived by faith from Him, are thereby made more strong and vigorous in us. . . . It is by frequent acts that habits are produced; it is by often eating and drinking of this spiritual food that we learn to do it so as to digest and convert it into proper nourishment for our souls, that they may grow thereby.
—*Bishop Beveridge.*

Thanksgivings and Prayers to be said on returning home, or at night, or both.

Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His FATHER, to Him be glory and dominion for ever and ever.—*Rev. i. 5, 6.*

Worthy is the LAMB that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the LAMB for ever and ever.—*Rev. v. 12, 13.*

Accept, O LORD, I beseech Thee, my unfeigned thanks and praises to Thy Divine Majesty, for Thine infinite love and goodness to me this day.

LORD, what is man that Thou shouldst so regard him as to give Thy only begotten Son to be the propitiation for our sins! And what am I, that Thou shouldst permit me to have a part in that most precious atonement? That I, who am not worthy of the daily bread which sustains the body, should be made partaker of this Bread of Life, which nourishes the soul; and that the God of perfect holiness should vouchsafe to unite Himself to so sinful a creature?

O my GOD, suffer me no more, I beseech Thee, abuse Thy mercy, nor to presume upon Thy grace but let Thy love constrain me from this time to sincere obedience in all things; that as my blessed SAVIOUR died for me, so I may no longer live to self, but to Him who hath so dearly bought me.

O gracious LORD, let me never forget the which I have received, and the promises of new

which I have made this day. I have vowed obedience to Thy holy laws, to be humble, chaste, temperate, just, charitable, patient, devout, entirely resigned to Thy holy will and pleasure. O let me not start back again from these holy promises for ever ! O grant, blessed JESUS, that amidst the trials and temptations of my life, Thy body may be my food, Thy strength my guard, Thy SPIRIT my life, and the sense of Thy favour my greatest joy and comfort ; that so I may be kept from falling back, and go on from grace to grace, and strength to strength, and never dishonour nor grieve Thee, my most merciful LORD and SAVIOUR. Amen. Amen.

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